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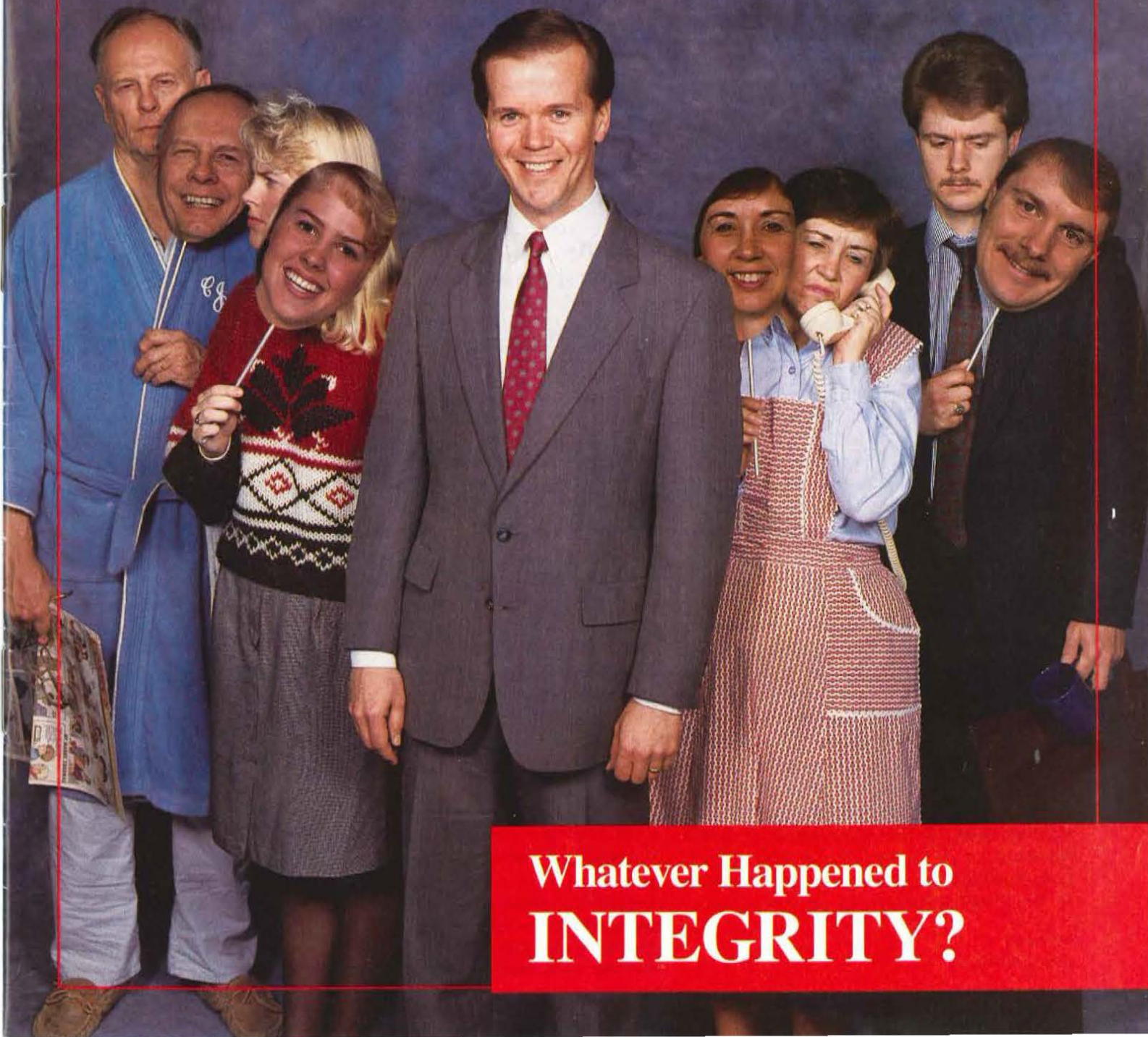
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CEDARVILLE TORCH

A Magazine Ministry of Cedarville College



Whatever Happened to
INTEGRITY?

■ ITINERARY ■ CONTENTS ■

Dr. Paul Dixon, President

El Cajon, CA — Christian Heritage College Founders' Week, Feb. 26-Mar. 1
Portage, MI — Berean Baptist Church, Mar. 5
Orlando, FL — National Christian College Athletic Association, Mar. 12
Sebring, FL — Maranatha Baptist Church, Mar. 15
Redford, MI — Temple Baptist Church, Apr. 2
Flint, MI — Riverdale Baptist Church, Apr. 16
Bellefontaine, OH — Mid-Bethel Fellowship, Calvary Baptist Church, Apr. 21
St. Johns, MI — First Baptist Church, Apr. 22-23
Oxford, AL — Trinity Baptist Church high school graduation, May 18
Dayton, OH — Dayton Baptist Temple, May 21 a.m.
Jackson, MI — Jackson Baptist School Commencement, May 26
Berlin, OH — First Baptist Church, May 28 a.m.
Cedarville, OH — 93rd Annual Commencement, Cedarville College, June 3
Hialeah, FL — New Testament Baptist Church, June 15
North Royalton, OH — North Royalton Baptist Church, a.m. service and afternoon dedication, June 25
Columbus, OH — GARBC Conference, June 26-30

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SUBSCRIPTIONS

Whatever Happened to Integrity?3

Paul Dixon

Longsuffering4

Daniel Estes

Gentleness4

Sandra Entner

Self-Control5

Larry Harris

Love6

Martha Tyler

Forgiveness7

E. Warren Throckmorton

Honesty8

Kenneth H. Johnson

Goodness8

Cindy Patten

Peace9

Gary Gromacki

Joy10

Louann Baise

Meekness11

John Greening

Faith12

Betty Sheeter

Loyalty13

Frank Jenista

Campus News14

Cover: Many Christians live behind a mask that covers what is really taking place in the inner person. These are individuals without wholeness or integrity of character. This TORCH offers a definition of integrity that will challenge you to consider yourself as God sees you. Are you a person of integrity?



Whatever Happened to Integrity?

by Dr. Paul Dixon
President, Cedarville College

Warren Wiersbe stated, "A blemished church struggles with accountability, morality, and lifestyles of its leaders and laity." Out of this concern he wrote a book entitled *The Integrity Crisis*. And crisis it is when the *Time* magazine cover story of May 28, 1987, is "Whatever Happened to Ethics?" Good question! The scandals on Wall Street, in professional sports, with college athletics, in the workplace, in the church, and on Main Street U.S.A. scream at us in 1989. Whatever happened to morality, values, and integrity?

A classic illustration of the root of our problem took place on the pitcher's mound in New York as the Mets played the Dodgers in the National League baseball championship. Pine tar was found in the glove of pitcher Jay Howell. He was ejected from the game and later suspended by the league. The response by management was "everyone does it." A rule had been broken, but that seemed to make little difference because the standards were set by the practice of the majority.

The chaplain of the United States Senate, Richard C. Halverson, has said, "Abandoning an absolute ethical moral standard leads irresistibly to the absence of ethics and morality. Each person determines his own ethical/moral code. That's anarchy. Humans become their own gods and decide, each in his own way, what is good and what is evil. Evil becomes good—good becomes evil. Upside down morality! Good is ridiculous! Evil is dignified!"

There must be a return by all of us to a consciousness and a commitment to integrity. Integrity is more than truthfulness and honesty. Webster defines it as a state of being complete. It is the

quality or state of being of sound, moral principle. The word originates from the Latin word "integer" which means a whole number in mathematics.

Thus, integrity has to do with the foundation of our society, our social relationships, our government, our friendships, our families, and our churches. Integrity is the cornerstone. It is a lifestyle. It is our basic character and all that we are.

In 1988 Cal Thomas wrote a book entitled *The Death of Ethics in America*. In it he accurately states, "The measure and value of a person do not consist of the sum total of the material and disposable things he accumulates during the course of his life. Rather, it consists of the level of his integrity with God, with his family, and with those who know him."

This issue of TORCH is devoted to the topic of integrity. It is a plea for the development of the whole person, which includes several character qualities, especially the fruit of the Spirit. Twelve authors comment on qualities that are necessary components of a Christian with integrity.

One of our stated objectives at Cedarville College is to develop Christian character. Warren Wiersbe says, "We are facing an integrity crisis. Not only is the conduct of the church in question, but so is the very character of the church."

All of us who know and serve our Lord Jesus Christ must make the cause of integrity our priority in 1989. Our new president, George Bush, has called for integrity in government. It behooves us to make it our cry for the church. ■



Daniel Estes is a graduate of Cedarville College and Dallas Theological Seminary, and recently completed his Ph.D. at Cambridge University in England. He served as an assistant pastor before returning to teach in the Department of Biblical Education at Cedarville.

Longsuffering

by Daniel Estes

Why would anyone *want* to be longsuffering? After all, doesn't longsuffering speak of unpleasant things — the losing football season, traffic jams, interruptions, annoyances, pain? Can longsuffering truly be included among virtues such as love, joy, and peace, or is it something more to be pitied than praised? Is longsuffering something we could just as well do without?

In the Bible, longsuffering refers to a long distance between a person's suffering and his anger. It describes someone who has a long fuse — he does not quickly lash out when provoked. He remains controlled in the face of adversity.

But longsuffering has also another dimension. It is a characteristic response of the spiritual individual, by which he actively reaches out to those who have wronged him, without compromising God's righteous standards, in order to restore fellowship. Thus, longsuffering means not hitting back, but instead extending kindness in the face of aggravation. In many modern translations of Scripture, longsuffering is rendered "slow to anger" or "patient."

If to suffer is human, then to be longsuffering is divine. Our first impulse when wronged is to get angry, get even, or both. From preschoolers in the backyard to international political figures on the world scene, people instinctively protect their rights and insist on their fair share. However, the Lord is not like that, for longsuffering is an essential aspect of His nature (Exodus 34:6; Psalm 86:15). He goes beyond demanding what is just to granting what is gracious. The Christian is empowered by God so that he, too, can attain all steadfastness and longsuffering (Colossians 1:11). The longsuffering God creates in His children a longsuffering spirit. Longsuffering, then, finds its root in God, but each believer is personally responsible to cultivate this characteristic in his own life. Paul exhorts the believers in Colosse to put on a heart of longsuffering (Colossians 3:12), and he charges Timothy to preach the word with all longsuffering and doctrine (2 Timothy 4:2). The pattern of God's longsuffering to Paul (1 Timothy 1:16) shows that we must reach out to those who are actively opposed to us so that fellowship may be restored (Romans 2:4). Therefore, in showing a longsuffering spirit to others, the Christian is treat-

ing others as God treats them. He is following the example of his heavenly Father.

Of course, we may well be tempted to ask, "Why bother being longsuffering? Why should I reach out to others who reject me?" Solomon states in terms of human endeavors that "He that is slow to anger [longsuffering] is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Proverbs 16:32). At a deeper level, this attitude of longsuffering is worthy of our calling as Christians (Ephesians 4:2) and is a commendation of God and of His ministry (2 Corinthians 6:6). The longsuffering person, then, is a contributor to his society and a credit to his Savior.

The person of integrity is controlled by God in every facet of life. He lives for God during both the ups and the downs. His godliness does not depend upon pleasant circumstances, but it rises above aggravations and hurts to reach out to others. Integrity demands longsuffering.

Several years ago a good friend who is a camp director broke his leg just before the summer camp program started. His pain was considerable, his careful plans had to be altered, and he could not keep up with the campers, much less stay a step ahead of them.

However, as I watched him I saw his Christian character shine forth in a spirit of longsuffering. Instead of giving up or getting angry, he accepted the fact of his broken leg, and he began reaching out. He cultivated personal relationships with the campers and the staff. He prayed specifically for the camp program. He set a sterling example by his encouraging words to others even while he was hurting. That is longsuffering — a quality not to be loathed, but lived. ■

Gentleness

by Sandra Entner

It struck me as rather ironic that I should be asked to write an article about gentleness, since I know I wasn't born with any. In fact, I thought for a long time that God had put me on this earth to straighten things out, and that I could do that just by telling people what they obviously needed to know and do. However, after I became a Christian, God began to show me that He had some other ideas about how to do things.

Because gentleness is most often interpreted and defined by the word kindness, many people



Sandra Entner is Director of Counseling at Cedarville College. A graduate of Cedarville, she received her M.S. in Counseling from the University of Dayton.

■ I N T E G R I T Y ■

seem to think that someone who is quiet or doesn't argue is a gentle person. In reality, that person may be harboring a heart of hostility, anger, and bitterness. This kind of individual lacks integrity which demands that there be congruity between what we think and feel, and what we say and do.

The scriptural concept of gentleness actually speaks of a character quality or a condition of the heart, which *results in outward deeds of kindness*. Gentleness, then, if it is truly a fruit of the Spirit, must first be on the inside of a person before it is revealed on the outside.

The Lord has taught me a great deal about gentleness by allowing me to live with a gentle person for 30 years. I remember the time when our two grade school sons were playing in the garage with some friends and something got broken. They all came trailing into the house where the boys explained what had happened. Their father listened to them and then said calmly, "It's OK. Don't worry. I'll take care of it." As the boys left I heard one of them say to his friends, "See, I told you my dad wouldn't be mad."

In contrast to that I have often had to work with students who have been greatly damaged because of harshness or abuse by parents or others who claim to know Christ. In addition, I have been disappointed when I have seen parents use high expectations and criticism to push their children to the point of emotional breakdown. I have cringed when I have watched parents publicly discipline their children in harsh and rude ways, not just in a grocery store line, but at church as well.

The Lord commands that the lives of those people who confess Him must keep on being transformed through the process of the renewing of the mind (Romans 12:2). In order to be gentle we must first of all identify areas where we are not and begin to replace our thoughts with God's truth.

A few years ago, when God was dealing with me about an angry spirit and an uncontrolled temper, He impressed my mind with the verse, "For the wrath of man worketh not the righteousness of God" (James 1:20). What a contrast that was to my interpretation of "Be ye angry and sin not." The Holy Spirit used that truth as part of the process of bringing gentleness to my life.

I did not really begin to be gentle until the time that I acknowledged the sovereignty of God. With that acknowledgment came a growing realization that God is indeed in control of my life, of situations I find myself in, and of those in authority over me.

When I understood that, I found that I didn't need to be quarrelsome, contentious, or angry in order to accomplish the Lord's work. Knowing that God is in control allows me to leave anxiety and care with Him so that I am able to respond to situations with gentleness.

Like many others, my heart has been made more gentle and tender because of pain. Having gone through grief, I am more able to listen to one who is grieving without expecting him to get through the grief process in a certain time frame. Having wept, I can comfort others who are weeping. In addition, because I have had to go through the process of change, I can be patient with people while God is working through the process of change in their lives, and I can be gentle with them because I remember God's gentleness with me.

A little girl once prayed, "God, make the bad people good, and the good people nice." Only the power of the Holy Spirit could accomplish such an enormous task, but when He does, others will see the reality of Christ in us. ■



Larry Harris is a graduate of Cedarville College. He pastors the Second Baptist Tabernacle in Wilmington, Ohio, and is a popular conference speaker nationally and internationally.

Self-Control

by Larry Harris

Self-control or temperance is the virtue of one who masters his desires and passions, including his sensual appetites. The right exercise of these God-given desires and passions demands the controlling power of the will, under the enabling power of the Spirit of God.

It is clear from Acts 24:25, Galatians 5:23, and II Peter 1:6 that the Bible emphasizes the importance of self-control in the believer's life. However, even though the one who receives the Lord Jesus Christ is a new creation (II Corinthians 5:17), the divine nature that is received is not an automatic, self-propelling machine that turns out a productive Christian life irrespective of the believer's actions. The believer must willingly yield to the teachings of the Word of God and the promptings of the Holy Spirit in order to maintain control over his desires and passions.

Self-control relates directly to the concept of integrity. A person cannot exhibit wholeness, completeness, soundness, stability, and purity if his desires and passions are out of control. In fact, he must continually strive to hold them in check if he is to be characterized as a person of integrity. Every believer can really thank God for the

■ I N T E G R I T Y ■

indwelling presence of the Holy Spirit, for He is the Person Who makes it possible to keep everything in control.

Personally, I am grateful to God for the power of the Spirit that is enabling me to exercise self-control in a particular area of my life — my desire for delicious food! Evidence of this fact is that I have been visibly overweight! Last September I finally came to grips with the fact that I was affecting my health in a negative manner and in so doing was failing to give God glory in this aspect of my life. I made my problem a matter of prayer and then I committed myself to do something positive regarding my problem. Since September I've been relying on the enabling resource of the Holy Spirit. With His help I've been able to bring control and discipline to my eating. I have substantially reduced my intake of junk food and beverages and consume more fresh fruit, vegetables, salads, poultry, fish, juices, and water. Also, I've almost eliminated eating anything after 8 p.m. Thanks be to God for the discipline to exhibit greater self-control in this area.

With the power of the Spirit, the believer can choose to exercise self-control in any area of his life that is now out of control. Yet many times he fails to appropriate this God-given power. A.J. Gordon tells the story of two men viewing the whirlpool rapids of the Niagara River. "There [said one] is the greatest unused power in the world!" "Ah, no, my brother, not so!" was the reply. "The greatest unused power in the world is the Holy Spirit of the living God." ■

If we Christians ever are going to be people of integrity, we must harness the greatest unused power in the world and continuously exhibit godly character qualities, not the least of which is self-control. ■

Love

by Martha Tyler

“What makes you different from others?” A heart-searching question. However, if we are Christians, one thing should separate us from the world around us — the love of God in our lives.

What naturally follows the love of God is the love of the brethren. John 13:35 states, “By this shall all men know that ye are my disciples, if ye have love one to another,” and again in I John 3:14, “We know that we have passed from death unto

life, because we love the brethren....”

Today many talk about love, but most have not the foggiest idea of what real love is. The love that should distinguish a Christian is expressed by the Greek word “agape.” Not romantic, sensational, or lustful, this is a sacrificial love called out of the heart because of the preciousness of the object loved.

Agape love gives Christians a real plus in their relationships. If we let God's love flow through our lives to each other, we will reach a level of commitment which cannot be understood by the unsaved world around us.

The Apostle Paul devotes Chapter 13 of I Corinthians to the topic of love. He first states that “love suffereth long.” In other words, love is patient. The Greek word used for patience means “patience with people.” This is the word used of the man who has been wronged, who could easily avenge himself of this wrong, but chooses not to use this power.

Second, Paul teaches “love is kind.” While longsuffering endures injuries from others, kindness pays them back with good deeds.

Third, “love envieth not.” In other words, love is not jealous. Jealousy has two parts: “I want what you have,” and “I wish you didn't have it.” How much more Christ-like to be thankful for what God has given to us and to be thankful for what He has given to others.

Fourth, “love vaunteth not itself.” The Greek word means “boastful” and comes from a root word meaning “wind bag.” Boasting says, “I want you to think I am superior,” while love says, “I want *you* to feel superior.”

Fifth, “love is not puffed up.” This expresses an attitude of pride and means “to be conceited.” Conceit is bigheadedness. Love is bigheartedness. Conceit says, “I want everyone to know about me”; love says, “I wish I could know more about you.” Conceit does not allow us to show a weak spot in our life. On the other hand, a humble admission of limitation opens the way for in-depth sharing and mutual encouragement.

Sixth, “love doth not behave itself unseemly.” Unseemly means rudely. Underneath rudeness is a lack of agape love. A rude person really is saying, “I don't care about you or about what affects you.” He gets into a pattern of treating others this way and may not realize the damage he is doing to his relationships until great barriers have been erected.

Martha Tyler attended Moody Bible Institute and has been a pastor's wife for 30 years. She speaks to women's groups, and she and her husband Don are the authors of a marriage and family column in *The Biblical Evangelist*. The Tylers reside in Brownsburg, Indiana.



■ I N T E G R I T Y ■

Seventh, the Apostle says that "love seeketh not its own." Love is not selfish, but rather selfless. Selflessness is the major key to practicing agape love. In fact, when we practice the six previous virtues we are practicing selflessness.

Eighth, "love is not easily provoked." Provoked implies a sudden outburst of anger. Love has no place for uncontrolled anger.

Ninth, "love thinketh no evil." Love keeps no record of evil deeds that have been done to us. Only God can give us loving forgetfulness of deep personal hurts.

Tenth, "love rejoices not in iniquity but rejoices in truth." As we practice God's love, we do not celebrate another's unrighteousness or failure, but rather godly conduct.

One of my earliest remembrances is a loving action by my father. As a young child I longed to have a pony. I prayed for a pony. In fact, having a pony was all I thought about. We really did not have money to buy a pony, but my dear father found a way for me to have one. He traded the best cow in the herd for a cute little black and white pony. That act was a real demonstration of agape love to me and has encouraged me in expressing sacrificial love toward others. ■



Forgiveness

by E. Warren Throckmorton

for-give \for-'giv\ vb. 1. to cease to feel resentment against (an offender). 2. to give up claim to or requittal for an insult.

"Everyone says forgiveness is a lovely idea, until they have something to forgive..."(C.S. Lewis).

Forgiveness is hard! However, it is vital if we are to be people of integrity.

In the Scripture, the concept of forgiveness is central to God's program for His people. Throughout the Old Testament, it is associated with the offering of sacrifices "to cover" offenses.

Adam and Eve's forgiveness by God was symbolized through the sacrifice of an animal whose skin provided a covering for their nakedness. Later Jehovah instituted a whole system of sacrifices for His chosen people, the Jews. These sacrifices pictured the new and living way of forgiveness that was to come in Jesus Christ (Hebrews 10:20).

Christ's sacrifice did not just cover sins, it

removed them from those who accept Him as Lord and Savior. Thus, a believer is reconciled or put back in fellowship. Forgiveness is God's means of restoring the relationship and wholeness between an erring child and his loving Heavenly Father.

Forgiveness, then, is God's method of bringing integrity to broken relationships. Christ's removing of our sins can be thought of as His bringing us to at-one-ment, or one with the Father.

It is no wonder that human forgiveness should mirror this activity of God (Ephesians 4:32). Like good children, we should do as He has done. We should remove the sins and forgive those who spitefully use us (Matthew 5:44) just as He died for us while we were yet sinners (Romans 5:6). We should forgive seventy times seventy (Matthew 18:22) just as He is faithful and just to forgive us our sins (1 John 1:9) any time we ask!

Forgiveness is the only way to reconstruct and bring integrity to relationships with family and friends.

Unfortunately, what I often observe in my counseling is a false concept of forgiveness. People whitewash offenses instead of really removing them through forgiveness. Polite reapproachments are made between individuals; however, resentment is not released. Many people assume they have forgiven an offense because they don't think about it anymore. What really happens is a kind of emotional blanket thrown over the offense and not a true relinquishing of animosity. It ultimately festers within, producing a variety of emotional problems.

A young woman came to me for counseling. She said, "I feel like a part of me is missing." Talking uncovered a childhood of molestation and abuse kept secret within a family where everyone knew but no one talked. She had denied her bitterness by saying those offenses did not bother her. She just tried to forget them. Resentment towards her parents seethed beneath this covering. Worse, she could not forgive herself for just being present to be the victim of their abuse. She was not only separate from her family but was divided within herself as well.

Understanding the problem was an important first step, but not enough. Forgiving her parents and herself was the only way to restore integrity within herself and her family.

But, how could she forgive such grievous offenses? Faith had to replace covering. Not faith in her own ability to forget, but faith that Christ would take care of her even if she relinquished her anger.

E. Warren Throckmorton is a clinical counselor with an independent private practice in Portsmouth, Ohio. He also serves as program developer at Shawnee State University in Portsmouth. A Cedarville graduate, Warren holds a master's degree in clinical psychology from Central Michigan University and is completing a Ph.D. in counseling at Ohio University.

■ I N T E G R I T Y ■

She had to forgive, believing that Christ could and would remove the sin and reconcile the sinner.

After years of resentment she ultimately did forgive her parents and herself and experienced a new wholeness in Jesus Christ. ■



Kenneth H. Johnson is the presiding judge of the 15-member Superior Court Bench of Marion County, Indianapolis, Indiana.

Honesty

by Kenneth H. Johnson

It happened at one of those large shopping malls while I was trying desperately to pick up a few last minute Christmas gifts. Through the din of the crowd I heard, "Judge Johnson, is that you?" The voice had a deep, raspy tone that one would attribute to an NFL linebacker. In the throng of people, the source of the voice defied me, but as I heard my name again, I turned and saw him. Judging from my own frame, he had to be 6 feet 7 inches tall and weigh close to 300 pounds.

"Aren't you Judge Johnson?" The question came again. He was standing close enough now that I could see his Paul Bunyan-like features clearly. His curly red hair and matching bushy beard coupled with his enormity were intimidating and yet vaguely familiar. A myriad of thoughts coursed through my mind. Was this someone who had appeared before me in court and was upset with the results, or someone I had sent to jail who now sought to get even? As I struggled to remember where I had seen him before, I encountered a head-on collision with reality: should I be honest, admit my identity and risk being pounded to a pulp, or do I try to answer his question "creatively?" (or to be honest—dishonestly!).

"Yes, I'm Judge Johnson," I mumbled softly, hoping the moment would swiftly pass. With sweaty palms and vibrating knees I heard him remind me that we had met several years ago at a men's Bible study, and he just wanted to wish me a Merry Christmas!

An important chronicle in American history? Definitely not. An important event in my life? Most assuredly.

Honesty is best defined as uprightness in character and actions. It is the strict adherence to the truth in all we say and do. It is to be free from deceit and requires dealing with others equitably and with deference. It is an important attribute to our ways of doing business and an indispensable element of the oath every witness in an American courtroom takes to tell the truth, the whole truth, and nothing but the truth.

Scripture speaks abundantly and poignantly of this character quality. A long life is the reward for those who are honest in business (Deuteronomy 25:14-15; Proverbs 11:1, 16:11, 20:10). Those who tell the truth are the Lord's delight, but "lying lips" are an abomination (Proverbs 12:22). We are told to think upon those things which are true, just, and honest (Philippians 4:8). For those who reject unjust gain and bribes, and refuse to look upon evil, God promises protection and provision (Isaiah 33:15-16). Honesty in our words and deeds delivers a powerful witness to the world—a witness which can win the lost to Christ (1 Peter 2:12).

Honesty is the glue that holds the other character qualities together and gives them credibility in a dishonest world. It is honesty which makes love and joy in the life believable and not superficial. Honesty assigns meekness its powerful attraction and forgiveness its depth of sincerity.

When the sons of Jacob discovered money in the mouth of their grain sacks, their father ordered them to return twice that amount (Genesis 43:12). Jacob showed us something else about honesty. There are times when being honest is risky—it makes us vulnerable. Sometimes there is a price to pay for being honest: forgiveness that needs to be asked or restitution that needs to be paid. Jacob's risk was great. Not only did honesty mean the possible loss of much money, but it may have cost him the lives of his sons.

As we strive to be men and women of integrity, may we like Paul in Hebrews 13:18 be certain we have a clear conscience and in all things be willing to live our lives honestly ■

Goodness

by Cindy Patten

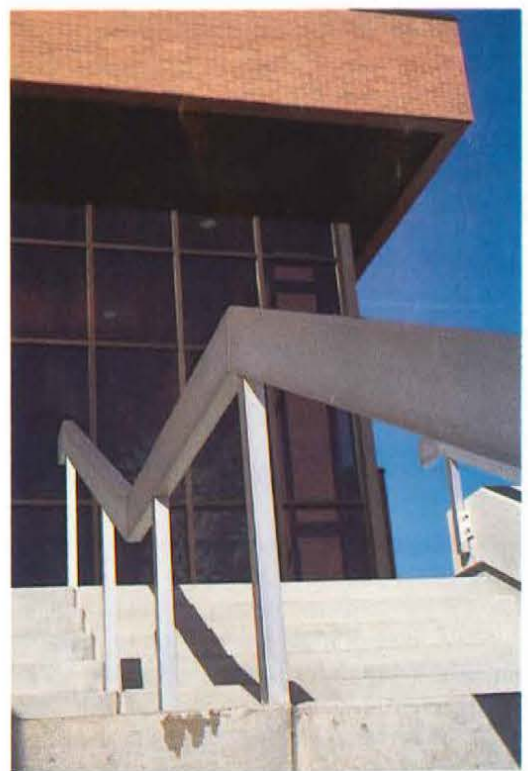
Have you read the delightful story of Camelot? It is a mythical and perfect land ruled by a king named Arthur who believes that truth and goodness can always prevail over evil and that all those within his domain can live in wonderful happiness forever. In short, Camelot is a storyland concept of Utopia—a land of which all have dreamed, a few have sought, and no one has found. The reason for its illusiveness is very simple and seemingly obvious—it does not exist!

As much as we would like to believe in the innate goodness of man, the hard truth is that there are really few of us who possess that golden quality



Cindy Patten has taught in both public and Christian schools and speaks to women's groups. She is a Cedarville College graduate and earned an M.A. in Special Education from St. Francis College in Ft. Wayne, Indiana. She and her family currently reside in Noblesville.

CEDARVILLE



President's
Report

Four major challenges confront higher education.



Cedarville College -- Advancing in the Face of Adversity

by Dr. Paul Dixon, President

For ten years experts have predicted dark days ahead for colleges and universities.

Their prophecy may finally begin to come true in 1990. If it does, those colleges which are prepared will survive. Some which are strategically positioned in the marketplace will flourish. Cedarville College is positioned to meet the challenges to come and, with our God's enablement, will continue to serve an expanding constituency of outstanding Christian students.

I perceive four major challenges confronting higher education:

- Major decline in available college age students — 18-24-year-olds
- Failure of higher education to impart a moral foundation for the leaders of tomorrow
- Academics which exclude an attitude of service
- Spiraling costs that diminish the opportunity for many young people to acquire a college education.

College enrollments peaked in 1979. Since then experts who watch demographics have predicted a 23 percent decline in 18-year-olds by 1995. That is one million fewer students to recruit! However, many schools have kept their enrollment stable through new adult education programs,

and it seems that a higher proportion of 18-year-olds are applying to colleges.

But I believe darker days are just around the corner. In fact, in Ohio, there will be 31 percent fewer traditional age college students available in the next six years. Colleges and universities that are unprepared for this decline will be seriously affected.

Cedarville is responding with aggressive marketing of our program breadth and quality, and of our Christian distinctives.

We now offer nine out of ten of the major programs most desired by high school seniors. The tenth, engineering, will begin in 1990.

The College has earned a reputation for excellence. Our three largest majors illustrate this. Cedarville is becoming recognized as one of the leading Christian colleges for Business Administration — our largest major. Each year 1000 job opportunities are posted for our 100 teacher education graduates to consider. Our nursing program was granted National League for Nursing Accreditation on its *first* application in 1986 — an uncommon feat. Our nursing majors are virtually assured of a job, many even before they graduate.

Every year increasing numbers of students who qualify as President's Scholars come to Cedarville and apply for our acclaimed Honors Program. We now enroll 120 of these students who are in the top three percent academically nationwide.

Christian young people come to Cedarville because they know that here God is given His rightful place of priority. At Cedarville we still require chapel attendance five days per week and our Christian ministries program is one of the most comprehensive anywhere.

"Until this century, educators throughout history not only sought to build the character of their students, they made this task their central responsibility," says Dr. Derek Bok in a recent President's Report for Harvard University.

Sadly, during the 20th century moral instruction has all but disappeared from higher education.

Furthermore, Dr. Bok admits that in recent years Harvard has had relatively little lasting effect on the moral and ethical values of its students.

In the same publication former Secretary of Education William Bennett agrees. "Where are our colleges and universities," he asked, "on the issue of their responsibility to foster moral discernment in their students? With the exception of a relatively few places — mostly religious or military institutions — higher education is silent."

Regarding religious schools, Dr. Bok states that they

meetings of some of Ohio's business leaders on morality and ethics in business and education.

Nationwide, leaders in higher education have been calling for more volunteerism by their students. A recent meeting at Temple University explored the topic, "Social Responsibility: What Role for Higher Education?" James A. Joseph, president of the Council on Foundations, said that colleges and universities must instill more of a "charitable impulse" in students. While urging more campus volunteerism he warned, "Those who choose to sit on the sidelines will find society shaped by a vision and values they do not share."

At that same meeting Bruce Payne of Duke University challenged colleges to merge the worlds of "thought and action." "Colleges are not doing their job if they are not creating that mixture," he said.

Educators are recognizing that the college experience should encourage meaningful volunteer service.

At Cedarville students are involved. Nearly all volunteer for some kind of service. This is normative for Cedarville, not a response to a new trend.

Each week a fleet of vehicles carries 100 teams of students to Dayton, Columbus, and Cincinnati to help meet the needs of real people with real problems. Whether the scene is churches, hospitals, nursing homes, jails, detention homes, or rescue missions, these young people develop a keen understanding of their society and how to relate to people with compassion.

Cedarville students continue to raise their own funds in order to serve short-term worldwide in the nations of China, Australia, Israel, Brazil, Peru, the Philippines, and on the continents of Africa and Europe.

Internationalism is not a new horizon at Cedarville. Our Missionary Internship Service program is in its 20th year and will continue to send our students abroad for global involvement.

The "Golden Age" of higher education is past. During the period of the '70's students were plentiful. Rivers of government funds irrigated great expansion in capital building, programming, and faculty hires. But in the '80's the picture changed dramatically. Students and aid funds began to dry up. Outright grants in aid shifted to loans, which now exceed 50 percent of all student financing. Stafford Student Loan funds, backed by the federal government, dropped 19 percent this year at Cedarville, making a college education not feasible for increasing numbers of young people. And many of those who graduate carry heavy debts, as high as \$15,000 for some 22-year-olds.

Our academic departments seek means to bring ethics and values into the classroom.

"...no longer seem as able as they once were to impart basic values to the young."

At Cedarville we major on imparting Christian values. Unlike secular institutions and many religious ones, we still honor God's Book, the Bible. Our Christian faculty continue to incorporate scriptural principles into every discipline without apology. Our academic departments seek means to bring ethics and values into the classroom.

Last year our Business Administration Department secured a grant from the Cleveland Foundation to fund a two-year study of ethics in business.

The result of these efforts? Our graduates continue to be in great demand because of their character, their sense of right and wrong, and their work ethic.

Because Cedarville's distinctive contributions are recognized and valued, I have had opportunities to speak at

We look for God's continued blessing on Cedarville as we determine not to waver from our mission.



At the same time, costs were spiraling, offset only a little by a modest rise in private giving to higher education. Worse for private institutions was the fact that giving shifted to public schools.

Cedarville is not immune to the danger of these economic challenges. Yet, I am confident we will weather them because of God's favor, stable enrollment, good management, and increased giving from private sources.

We look for God's continued blessing on Cedarville as we determine not to waver from our mission — to offer students an education consistent with biblical truth.

I believe students will continue to apply to Cedarville as they recognize that our value as an educational investment is increasing more rapidly than costs.

In the past seven years we have added new library, business, communication arts, and athletic facilities, as well as new programs and faculty. Task teams are currently studying new facilities for music, engineering, nursing, and student life, and expansion plans for the chapel and the science department. A new 170-bed residence hall will be completed this fall.

We shall continue in our commitment to operate this institution with a professionalism that glorifies God. One donor recently told me, "I give to Cedarville because I know that every dime I give is managed well." The wisest people I know give of their funds to reinforce success, and Cedarville College has been successful because of our God's grace.

Resource development will also be a continuing

priority. Typically 90 percent of the cost of a Cedarville student's education is provided through tuition, room and board. I expect the gap of about \$600 per student to be bridged through prayerful solicitations and the response of individuals, churches, corporations, and foundations around the country. In our free enterprise tradition, we neither seek nor accept government funding for operating or capital projects.

Next year we enter the '90's. The challenges are great for higher education. Cedarville College will be, with the Lord's enablement, strategically positioned to meet them and to make a difference in the lives of our next generation of leaders.

I hope that increasing numbers of the brightest Christian youth will make Cedarville the college of their choice. Here

We shall continue in our commitment to operate this institution with a professionalism that glorifies God.

they will receive outstanding academic as well as moral and ethical preparation that is uncommon and unquestionably essential to face the complex issues of our future. As a result, they will assume key roles in the enterprises that make America great — its government, businesses, educational institutions, farms, and most importantly its families and its churches. In the future great Americans will continue to make America great.

Someone has said, "Cedarville is a college with a mission, producing tomorrow's leaders with a mission, who will ultimately carry out the Great Commission."

Together with the entire faculty and staff at Cedarville College, I am excited about investing my life in nearly 1900 splendid young people. Few investments offer greater potential for longer lasting and further reaching rewards.

Paul Dixon

*Committed Christians and competent professionals
will make a mark on this world for Jesus Christ.*



Almost 1900 students come to Cedarville College from 43 states and several foreign countries. Our graduates are in demand not only because of their excellent academic preparation but also because of their character and their work ethic.



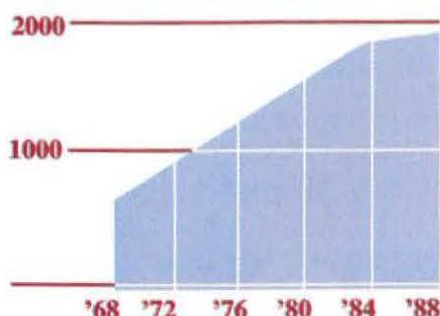
Cedarville students choose from 31 majors and 20 special academic programs to prepare for diverse careers: business, education, medicine, engineering, the gospel ministry, and many others. In their studies they enjoy the use of state-of-the-art facilities.



Nearly all Cedarville students volunteer for some kind of service during their college careers. They serve in churches, homes for the handicapped, hospitals, nursing homes, jails, detention homes, rescue missions, and other special ministries. Each summer finds nearly 100 of them with the Missionary Internship Service (MIS) program on mission fields around the world.

Everything done in the name of Jesus Christ should have quality stamped all over it.

Students



1,879 enrollment fall quarter 1988

Over 1,200 applications received for fall quarter 1988

Tenth consecutive record enrollment

43 states, Puerto Rico, and ten foreign countries represented in the student body

Average Cedarville freshman in top 25th percentile nationally in ACT/SAT scores, high school GPA's, and class rank

4,400 Admissions guests this year, an increase of 10 percent over last year

Over 11,600 total college guests

Applications up 23 percent this year

120 Presidential Scholars enrolled this year (scored in top three percent nationally on SAT or ACT exams)

Cedarville graduates accepted by many graduate and professional schools such as Miami University, Notre Dame Law School, The Ohio State University, University of Pennsylvania, University of Cincinnati, and University of Michigan, and the American Graduate School of International Management

Advances

Under construction:

William A. Brock Hall is scheduled for occupancy in September 1989. Planned to accommodate 170 men, the facility will provide an outstanding living/learning center with well-appointed student rooms, computer access, study rooms, recreational areas, and other support services. Completely air-conditioned, the hall will serve summer conferences as well. Recreational/athletic fields lost to the construction will be replaced on adjacent undeveloped land. Cost of the building is \$3,050,000. Gifts totaling \$1.5 million are needed to offset subsidy by the general operating fund.



Projects currently in planning:

- Expansion of the Chapel
- New student center
- Music facility
- Expansion of Science Center to accommodate science, mathematics, nursing, and engineering

New majors in development:

- Engineering (electrical, mechanical)
- International Studies with concentrations in social science, business, and missions
- Social Work

Outreach

Nearly all Cedarville students volunteer in Christian ministries.

100 teams minister in area churches, agencies, orphanages, hospitals, rest homes, jails, and schools each week.

400 churches are assisted by teams during the year.

Gospel teams serve in church ministries nationwide, beach and city evangelism, and camp counseling during the summer and quarter breaks.

Missionary Internship Service students minister in Argentina, Australia, Brazil, China, Ecuador, England, France, Germany, Hong Kong, Ireland, Israel, Italy, Ivory Coast, Japan, New Zealand, Niger, Peru, Philippines, and Togo.

WCDR-FM, with new power increase, reaches two million potential listeners from Richmond, Indiana, to Chillicothe, from Columbus to Cincinnati.

25 faculty and staff with the college speakers bureau minister at churches, schools, camps, and conventions.

300 students and the WCDR-sponsored Project Angel Tree provided Christmas gifts to 200 children of prison inmates in southwest Ohio.

Food donated at the annual Community Night filled baskets for many needy families in the Cedarville area.

College family donated 220 warm coats which were dry cleaned by Capitol Dry Cleaners and placed with Goodwill Industries for distribution to needy people in the area.

Achievements

In the 1988 Forensics State Sweepstakes, Cedarville College retained its position as the top small college in the state of Ohio for the fifth consecutive year. Finishing ahead of Cedarville were The Ohio State University and Miami University. Trophies were awarded to the top five with Ohio University in fourth place and Bowling Green State University in fifth. Professor David Robey of the Communication Arts Department coaches the Cedarville forensics team.

Professor Gary Percesepe presented the Cedarville College Honors Program in a workshop sponsored by the National Collegiate Honors Council. Designed to challenge the College's ablest students, the Honors Program requires seven honors courses and a senior research project or thesis.

The soccer team won the NCCAA Division III championship while the women's track team captured the Western Buckeye Conference title.

All-Americans were:

Cross Country — Eric Fillinger, NCCAA and NAIA; John Oswald, NCCAA and NAIA

Soccer — Paul Norman, NCCAA

Wrestling — Kurt Dowden, Todd Dowden, and Paul Link, NCCAA

Track — Shelley Fratus, NAIA, NCCAA; Lynn Strickland, NCCAA; Eric Fillinger, NCCAA

Shelley Fratus — one of six students nationwide to receive Woody Hayes National Scholar Athlete Award.

Gifts

Total gifts in 1987-88: \$3,056,133
\$1,776,106 to capital projects
\$1,280,027 to Annual Fund, scholarships, and other funds

Over 17,000 gift transactions

		<u>%</u>
Friends	\$1,373,732	45.0
Corporations	382,855	12.5
Churches	358,055	11.7
Foundations	299,399	9.8
Alumni	289,600	9.5
Parents	259,516	8.5
Other	92,976	3.0

Successful completion of the Centennial Capital Campaign:

Centennial Library--
\$4,350,000 committed
Business Administration Building--
\$900,000 committed
Annual Fund--
\$2,224,000 given
Endowment--
\$1,100,000 given

The Centennial Library Capital Campaign concluded with College friends and alumni successfully meeting the terms of a \$350,000 challenge grant. Alumni previously rallied to meet a \$150,000 matching grant designated for their giving.

Current needs include Annual Fund gifts to support the general operations of the College and gifts toward construction of and furnishings for William A. Brock Hall.

Budget

Balanced budget of \$13,223,019 in 1987-88 with a small surplus.

Modest surpluses realized in the last nine consecutive years.

Current fund assets (\$2,996,745) more than current liabilities (\$2,494,704) by a ratio of 1.20 to 1.

Student costs for 1988-89 for tuition, room, board, and fees, \$7,670 — 15 percent less than the national average for private colleges.

1987-88 Budget

		<u>%</u>
Instructional and Academic Support	\$4,714,903	32.96
Administration and Instructional Services	2,825,764	19.76
Auxiliary Services	2,575,181	18.00
Debt Services	1,153,321	8.06
Physical Plant	1,131,494	7.91
Student Aid	1,062,899	7.43
Student Services	840,455	5.88

Administrative Council



Left to right: John C. Anglea, Duane R. Wood, Donald W. Rickard, Martin E. Clark, Harold R. Green, Paul H. Dixon

President _____	Dr. Paul H. Dixon
Chancellor _____	Dr. James T. Jeremiah
Academic Vice President _____	Dr. Duane R. Wood
Vice President for Business _____	Mr. John C. Anglea
Vice President for Development _____	Dr. Martin E. Clark
Vice President for Student Services _____	Mr. Donald W. Rickard
Vice President for Christian Ministries _____	Mr. Harold R. Green

Trustees

Dr. Eugene Apple
 Mr. Francis Bresson
 Mr. Gilbert Brueckner
 Mr. James Carraher
 Dr. Jack Cline
 Rev. William Commons
 Mr. John Draxler
 Mr. George Engelmann
 Rev. Larry Fetzner
 Rev. Joseph Godwin
 Rev. David Graham
 Mr. Roy Guenin
 Rev. James Henniger
 Dr. Jack Jacobs
 Mr. C. Eugene Miller
 Rev. James Misirian
 Mr. J. Dale Murphy
 Mr. George O'Bryon
 Rev. Irwin Olson
 Rev. Randy Patten
 Rev. Lynn Rogers
 Dr. Gerald Smelser
 Mr. Albert Stevens
 Dr. Paul Tassell
 Dr. Donald Tyler
 Rev. Earl Umbaugh
 Dr. Paul Vernier
 Dr. W. Thomas Younger

Emeriti

Mr. Charles Barth
 Mr. Arthur Dyke
 Dr. James T. Jeremiah
 Mr. William Patterson
 Dr. Robert Sumner
 Rev. Earl Willetts

■ I N T E G R I T Y ■

in any significant amount!

Webster defines goodness as "excellence, merit, worth." Its synonyms are virtue, kindness, benevolence, and generosity. Goodness, translated from the Greek word used in Galatians 5:22, means goodness *in action*, good expressing itself in deeds with tenderness and compassion. A person full of goodness, then, is consistently and purely concerned about the welfare of others and continually demonstrates that love through selfless actions.

When our two children were toddlers, we sometimes left them with a babysitter. Always before our departure came the gentle but ominous words, "Now be good, Jim" and "Be a good girl, Becky!" In much the same way God, through His Word, also admonishes His children with the words, "Now, do good," "Do kind deeds," "Demonstrate love in action" (Colossians 3:12, Hebrews 13:16, Galatians 5:22). It would be impossible to read through the New Testament and not receive the strong instruction to esteem others and strive to manifest that consideration through acts of love and encouragement.

Someone whose life is characterized by goodness does more than send an occasional card or perform an isolated loving deed. Rather, he exhibits an others-mindedness in all situations, to all kinds of people, regardless of mood, circumstance, credentials, or convenience.

As I think on this quality, one lady comes to mind. She was a member of our church in Fort Wayne where my husband pastored for 12 years. She became a member during the early years of our ministry, stayed with us through the happy times and the problem times, and remained a solid component of the church after we followed the Lord to another ministry. In all the years that I observed Melody (what an appropriate name for her), I saw her respond to everyone with a loving spirit, serve in the church graciously and efficiently, and minister in hundreds of ways to others in a quiet, unaffected manner. She gave anonymously, ministered shyly, and served consistently. This, certainly, is the spirit of goodness at work!

For a person of integrity, goodness is a vital ingredient. Since God lists it as a fruit of the Spirit in Galatians 5:22, it is basic to Christ-likeness. Throughout the gospels Christ put His goodness into action. Even unbelievers will admit that Jesus Christ possessed goodness. No literature accuses Him of being without it — or without integrity.

Integrity **MUST** include goodness, that action

quality demonstrated most fully when Christ gave Himself for us. ■



Gary Gromacki is a graduate of Cedarville College and Dallas Theological Seminary. He pastors Grace Bible Church in Canal Winchester, Ohio, and is a part-time instructor in evangelism at Cedarville.

Peace

by Gary Gromacki

Pace: shalom. A state of well being. Rest from worry and care. Absence of conflict. End of war. Contentment. Harmony in personal relationships. A state of tranquility. This is what God desires for His children, His church, and the world.

In Scripture, the word "peace" was used both as a greeting ("...Peace be to this house." Luke 10:5) and as a farewell ("...go in peace." Luke 7:50). It was part of Paul's standard Christian greeting in his letters, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ" (Ephesians 1:2, Philippians 1:2, Colossians 1:2, I Thessalonians 1:1).

One of God's great gifts to us is peace. Many people come to the end of their lives and talk about "making their peace with God." They think that God will let them into heaven if they confess their past failures to Him. They don't realize that peace with God is a gift we receive by faith. Romans 5:1 says, "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ." Our peace with God was obtained at a great cost. Jesus Christ died on the cross so that we might have peace with God. Isaiah 53:5,6 says, "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Yes, peace with God is a gift.

The peace of God is also a gift. In John 14:27 Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The world's peace is based on circumstances going our way. Christ's peace has less to do with the situation on the outside and more to do with the condition on the inside. It is a calm spirit in the midst of calamity. It is a peace that settles our nerves when things seem out of control.

How can we have this peace of God? Philippians 4:6,7 tells us we need to *pray*. "Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." When Paul wrote these words he was under house arrest in Rome,

■ I N T E G R I T Y ■

chained to a Roman soldier. He did not know if he would be released or martyred. The peace of God guarded his mind and heart like a soldier as he prayed about his situation.

To have the peace of God we also need to *read the Word of God*. Psalm 119:165 states, "Great peace have they which love thy law: and nothing shall offend them." We regain perspective when we go to the Word of God and see how God wants us to handle our problems.

Many people search for peace in the wrong places. They try to find peace in alcohol, drugs, or immoral activities. Peace eludes them. Sin separates and shatters a person's integrity. Only Christ can put a life back together again. Only His peace can make us whole. When we are at peace with God we will experience peace within ourselves and with others. We are whole when we have the peace of God. And that wholeness speaks of integrity.

Two years ago I injured my back playing golf. The doctor diagnosed the problem as a herniated disc. The pain in my back and down my leg was so intense that for several months I found it difficult to walk or to sit down. Every day I asked God to take the pain away. Others prayed for my relief but the pain only seemed to get worse. I found myself doubting God's goodness. Peace left me when I questioned God saying, "Lord, why me? I don't think I can take it anymore." I found peace only when I finally trusted God with my circumstances. Isaiah 26:3 says, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." I realized that there was a purpose for pain. As a result of my trial, I was able to share Christ with my chiropractor and to encourage two other people in our church who were going through the same experience. God taught me that even though, physically, I felt like half a person, His peace made me whole. ■

Louann Baise is office manager at WCDR-FM, the radio station of Cedarville College. Steve and Louann and their three children reside in Cedarville, Ohio.



Joy

by Louann Baise

"Count it all joy...."

In 15 months' time the physical decline of my husband had been devastating. Kidney failure and other serious health problems had reduced his handsome, muscular body to a frail, gaunt 118 pound shell, wracked with frequent bouts of vomiting and confined to bed or the couch. Hemodialysis was barely keeping him alive, and while his doctors didn't tell me as much, I think they had

written him off. Psalm 88:2-8 described my Steve: "For my soul is full of troubles, and my life draweth near unto [the grave], ...I am a man that hath no strength...." I had accepted the fact that I would soon be without my husband, but my aching heart wept for my children, that they would be without their father.

Yet through this time of devastation, God gave me a pervading joy that precluded the slightest hint of bitterness, anger, even questioning. He surrounded me with His love, and I, being totally without strength, could only lie back in His arms, completely surrendered to whatever He had for me and my family in the next few moments, days, years.

Sounds too good to be true, doesn't it? This inner joy came not because I am anything special. God prepared me for the lean times during the times of plenty.

Steve and I were sturdy, self-reliant people when the Lord saved us after the birth of our second child. He gave us a thirst for the Bible and for a close walk with Him. I am thankful for those years of studying and appropriating His Word. If there is anything I can share, it is to have the close walk with Him before the trials come. And if trials are already upon you, stop trying in your own strength to alleviate them. I have found that when I have no strength of my own, that is when I can completely surrender to Him and experience His joy.

James 1:4 speaks of integrity: "... that ye may be perfect [mature] and *entire*, wanting [lacking] nothing." This state comes when we count it all joy when trials come, knowing that the trying of our faith produces patience which results in a completeness, a wholeness. While Webster defines integrity as soundness, completeness, a state of being undivided, James' doubleminded man is unstable, divided, certainly not an integral individual.

The joy of the Lord is closely related to the peace of God. The familiar Philippians 4:6,7 states: "Be anxious for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." When I am anxious I am trying to do something about the trial in my own strength. This is the opposite of trust. I am to pray with thanksgiving, yes, even for the trial. For it is in the trial God shows Himself strong in my behalf. He gives me His peace — and joy.

God gave me joy when I was up all night with

■ I N T E G R I T Y ■

Steve and then went to my full-time job each morning. He gave me joy as I drove back and forth to the hospital during his extended stays. Even as I saw our children leave their childhood behind as they learned about grief too soon, there was joy. We knew joy when loving friends ministered to us in special ways — not just with money, which we desperately needed to pay our bills, but with the little pleasures that we couldn't afford. And God gave me joy the night the university hospital called to tell me they had a kidney for Steve.

That was almost a year ago. Steve's body has shown no signs of rejecting the kidney transplant. He's up to 160 pounds now. And our joy continues.

The Lord brought us through the trial. At times I try to handle small problems in my own strength and He has to remind me how it was when I had no strength. For only then did I see how He could enable, and how He could do great things on my behalf. And how, during the hard times as well as the easier ones, He gives me joy. ■

Meekness

by John R. Greening

Power suits, power handshakes, power cars, power takeovers — these are today's societal symbols of the person who is determined to be on top. It is the consuming passion of many to project the image and exhibit the activities of domination. Their lives are statements of control, holding people and possessions under their authority.

Wall Street is the obvious institutional proprietor of this mania, but it does not hold the sole rights. This obsession exists even among the "little people" who want to be "big people" in their circle of influence, whether in a family, a neighborhood, or a church. The technique to achieve this goal displays itself most often in a self-assured, forward, arrogant, aggressive, manipulative, defiant, self-willed, self-promoting, insensitive manner which stops at nothing to achieve its purpose, even at the expense of another person.

What a startling contrast, therefore, to discover the strategy for future and forever control which our Lord proposes when He states, "Blessed are the meek: for they shall inherit the earth" (Matthew 5:5). In God's kingdom, it is not the powerbrokers of today's culture who will eventually come out on top but, rather, the meek.

Often meekness is confused with "wimpish-

ness," when in reality this godly quality of life takes a greater strength to display than the common "power traits." At the heart of this word is the idea of mildness, patience, tenderheartedness, and self-control even in the most pressured situations. It implies a style of life that in this dog-eat-dog world takes both courage and commitment to manifest.

How does meekness evidence itself? First, *meekness exhibits a God-confidence* rather than a self-confidence. The popular success jargon that instructs "believe in yourself" serves only to produce a self-sufficient arrogance. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart...." It is in this humble, dependent partnership that the pulling power for godly living is generated.

Second, *meekness implies caring more about the needs of others than one's own needs*. Philippians 2:4 contains the language of meekness, "Look not every man on his own things, but every man also on the things of others." The meek husband isn't exclusively pursuing his own desires and interest. Rather, he is determined to discover and meet the needs of his wife. The meek homeowner is not consumed with his own lawn and house but instead is looking for ways he can help those who live around him. The meek church is not concerned simply with its own comfort and security, but is constantly reaching out with the Savior's love to people. Meekness sets self aside and first considers others.

Third, *meekness is not threatened by the successes of others*. When Moses, the meekest man on earth, was confronted with the possibility of losing some of his leadership clout to others, he responded with a remarkable statement. "Enviest thou for my sake? Would God that all the Lord's people were prophets, and he would put his Spirit upon them!" There is no test of meekness more searching than that which gauges one's ability to step aside and let others succeed.

Fourth, *meekness is non-defensive*. When the meek Moses heard the harsh criticism uttered by his sister and brother against his wife, instead of retaliating he apparently answered not a word but turned the matter over to the Lord (see Numbers 12). That controlled restraint required a display of colossal spiritual strength. It is the power of meekness that enables a person to turn the other



John R. Greening is the eighth generation of preachers in his family. A graduate of Baptist Bible College in Clarks Summit, Pennsylvania, and Grand Rapids Baptist Seminary, he currently pastors Southgate Baptist Church in Springfield, Ohio.

■ I N T E G R I T Y ■

cheek, to love his enemies, and bless those who curse or insult him.

Meekness is God's way to the top, which is where my wife and I fully expect our parents to be in the coming kingdom. My dad and mom were in the ministry for over 50 years, while Daria's parents were hard-working lay people. They loved the Lord, and their lives have been testimonies of God-confidence, putting others first, non-threatened conduct, and non-defensiveness. They are God's power people. "Blessed are the meek: for they shall inherit the earth." ■

Faith

by Betty Sheeter

Each day we unconsciously exemplify faith. We trust the alarm clock to arouse us at a certain hour. When we approach a green light, we have faith that another driver will honor the red light. We trust architects and builders to construct homes and skyscrapers that will not collapse around us.

But what about the kind of faith that maintains stability of mind, courage, and peace in the presence of financial troubles, the loss of a job, family problems, or death? Does the source come from within ourselves as some would have us believe today? Or does true faith come from a higher spiritual source?

Scripture tells us there is a *saving faith*. By faith we believe that Christ died for us upon the cross of Calvary, shedding His blood that our sins might be forgiven, granting us salvation, and that hope of eternal life with Him and those who have gone before us. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

There is also a *walking faith*. We walk by faith, not by sight, states II Corinthians 5:7. I Thessalonians 4:1 exhorts us to walk and to please God, and Hebrews 11:6 admonishes that without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. We seek Him in His Word through our daily devotions and through our corporate worship. We trust Him to guide us in life's decisions. Every motive and action should be an effectual sign of our faith in a sovereign and merciful God.

We exhibit a *serving faith*. Our faith leads us to "...do good and to communicate forget not: for with such sacrifices God is well pleased"



Betty Sheeter recently retired from a teaching career that spanned 24 years in Ohio public schools. She is a graduate of Wilmington College and resides in Wilmington, Ohio.

(Hebrews 13:16). True faith motivates us to remember the elderly, to comfort those who are sorrowing, to seek and to minister in other areas of need, and to witness for Him.

Concerning the *degree of faith* which we possess, there is the account in John 4:46-53 about a "certain nobleman whose son was sick at Capernaum." The nobleman twice urged Jesus to come to his home and heal his son. Jesus did not go with him but sent him on his way saying his son would live. The man believed Jesus and found his son healed.

Two things happened to this man which have happened in my own life: God honored his request in a way other than he asked, and the man's faith increased.

One bright summer day in 1983 God, with heartbreaking suddenness, tested my faith and that of my family. My husband and I have two dear sons. David, the younger — quiet, contemplative, sensitive, desiring to serve God — evidences special, welcome moments of dry wit. Chris, possessor of a ready humor, an infectious love of life and love of God, was taken in a drowning accident just weeks after receiving his Master of Divinity degree.

I cannot adequately describe my feelings when we learned of Chris's homegoing. I felt a shocking emptiness and a devastating loss, but I also knew in my heart it had to be God's will. Chris had worked so very hard to prepare his heart and mind to minister and to win souls for Christ. God had to have a good reason for taking him. I also knew Chris was with his Lord, and that one day we would be together again as a family.

God had prepared us for that moment. Eight years before we had been part of a Bible study group from which God raised up our church. During those years wise and caring pastors taught us from the Word to better understand the nature of God and to trust Him more.

While our sons were in college, I prayed that God would equip them to serve Him in accordance with His will. I visualized them putting their training to practical use in ministries of God's choosing. For Chris this was not to be. However, at his memorial service and many times since, individuals have shared with us how he had ministered to them in special ways. God does not always answer prayers as we anticipate, but He does answer them.

Through Chris's homegoing, God has drawn our family closer to Him. He has changed and

■ I N T E G R I T Y ■

tempered our thoughts and attitudes. We have experienced the peace of God and have felt the prayer support and love of many caring people. Like the nobleman, we have seen our faith increase.

We know what it is to grieve mightily and at the same time to receive great strength and blessing because we trust in a God who is mightier than our grief. As we saw God answer our prayers and increase our faith, we approached more closely the integrity that He desires for us.

It is our prayer that individuals might come to know Christ as Lord and Saviour and to possess the faith that enables them to praise God and to "...know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). ■



Frank L. Jenista, the son of missionary parents, is a Cedarville College graduate and earned a Ph.D. in Asian Studies from the University of Michigan. A United States Foreign Service Officer, he has been assigned to American embassies in Japan, Indonesia, New Zealand, and the Philippines, and currently serves in Washington, D.C.

Loyalty

by Frank Jenista

Throughout history and across the world's cultures the trait of loyalty has marked the person of integrity. Sacrifice of time, money, health, reputation or even life itself for a person or a cause has been celebrated in legend and song, praised by poets, acclaimed in books, and memorialized on marble monument walls.

The United States has its share of such heroes. A few years ago President Reagan relayed to the nation the story of a Marine gravely wounded in the Beirut bombing. From his hospital bed the young man looked up at the visiting Marine Commandant and managed to whisper, "Semper fi." Semper fidelis — always faithful — the Marine motto. Tears came to many eyes across America at this quiet, emphatic reaffirmation of one of mankind's most treasured values.

God, too, treasures faithfulness in His sons and daughters. From the patriarchs of the Old Testament to the apostles of the New, loyalty is an important part of the biblical record. We are repeatedly presented with portraits of faithfulness among both great — Noah, Abraham, Job, Esther, Paul — and small — Caleb and Dorcas.

Perhaps the latter are the more important models. Not many of us are likely to have our loyalty celebrated on granite monuments. For most, the daily demonstration of faithfulness is done quietly and, to the human eye, often invisibly. This does not make it less important. The mark of a person's

integrity, it has been said, is how he behaves when alone in the dark. Loyalty is much the same. It is measured by the act, not the audience. As Luke 16:10 reminds us, "he that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

Loyalty has two important components — one internal, the other external. The first is commitment, the personal and voluntary dedication to a person or cause. The second component is action, the public, tangible consequence of this personal commitment.

A soldier, a diplomat, or other public servant begins service to the nation by pledging allegiance to the Constitution and swearing to protect it against all enemies. Service to God begins with accepting Christ's sacrifice and committing one's life and talents to Him. Such first steps are essential, but well-intentioned oaths of loyalty are no guarantor of faithfulness. Loyalty is only proved over time, by unswerving determination to fulfill the obligations of a solemn pledge.

Devotion to duty requires sacrifice of personal desires or preferences to a greater calling. It certainly demands time and often requires service under difficult circumstances. It is the testing, the endurance of hardship, which is the measure of loyalty. Medals are not earned in ease and comfort but in the trenches, through faithfulness under fire.

What motivates men and women of integrity to offer their resources or even their lives in loyal service to another? Why endure avoidable hardship and self-sacrifice?

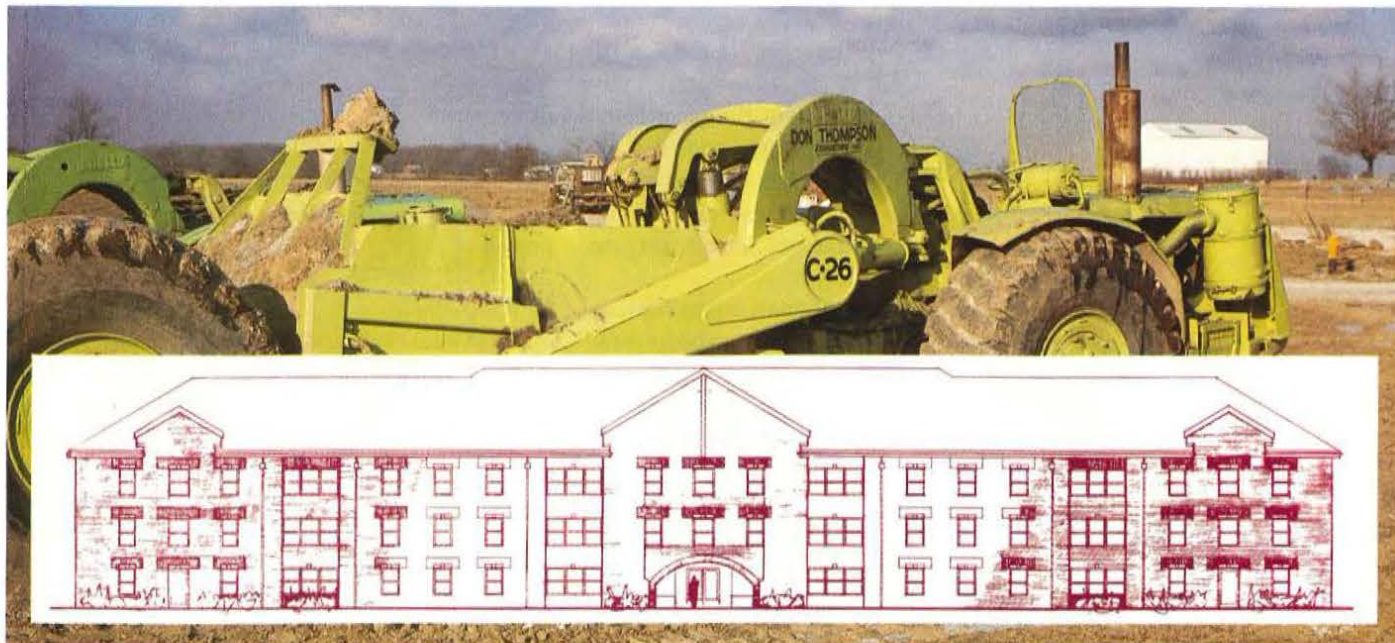
I have had opportunities to observe some of America's finest diplomats in action, to see exceptional talent applied wholeheartedly to the advancement of America's national interests, despite very real danger in this age of terrorism.

I have also seen first-hand the devotion of Christ's finest ambassadors. They walk the muddy paths of distant villages rather than the carpeted corridors of power, serving faithfully for decades in small outposts at the farthest reaches of God's kingdom.

These ambassadors, too, have sometimes paid the ultimate price for their dedication, but instead of rifle volleys over a tomb in Arlington there are prayers at a simple gravesite on a far-away hillside. Yet can there be any greater reward for the person of integrity than that eternal salute, "Well done, good and faithful servant." Semper fi. ■

■ CAMPUS NEWS ■

Under Construction: William A. Brock Residence Hall



Scheduled for occupancy in September 1989, Brock Hall will accommodate 170 men. The facility will provide an outstanding living/learning center with well-furnished student rooms, computer access, study rooms, recreational areas, and other support services. Completely air conditioned, the hall will serve summer conferences as well. Cost of the building is \$3,050,000 and gifts totaling \$1.5 million are needed.

Honors Program Presented to National Collegiate Honors Council

Professor Gary Percesepe recently presented the Cedarville College Honors Program in a workshop of the National Collegiate Honors Council. Designed to challenge the College's ablest students, the Honors Program requires seven honors courses and a senior research project or thesis.

Thirty freshmen were accepted into the program for the 1988-89 school year. Professors Percesepe and James McGoldrick teach the freshman course sequence, Making of the Modern Mind. During winter quarter Professors Allen Monroe and Michael Lopez are teaching an integrated seminar, Contemporary Africa: Transition.

Artist Series Presents Mantovani Orchestra

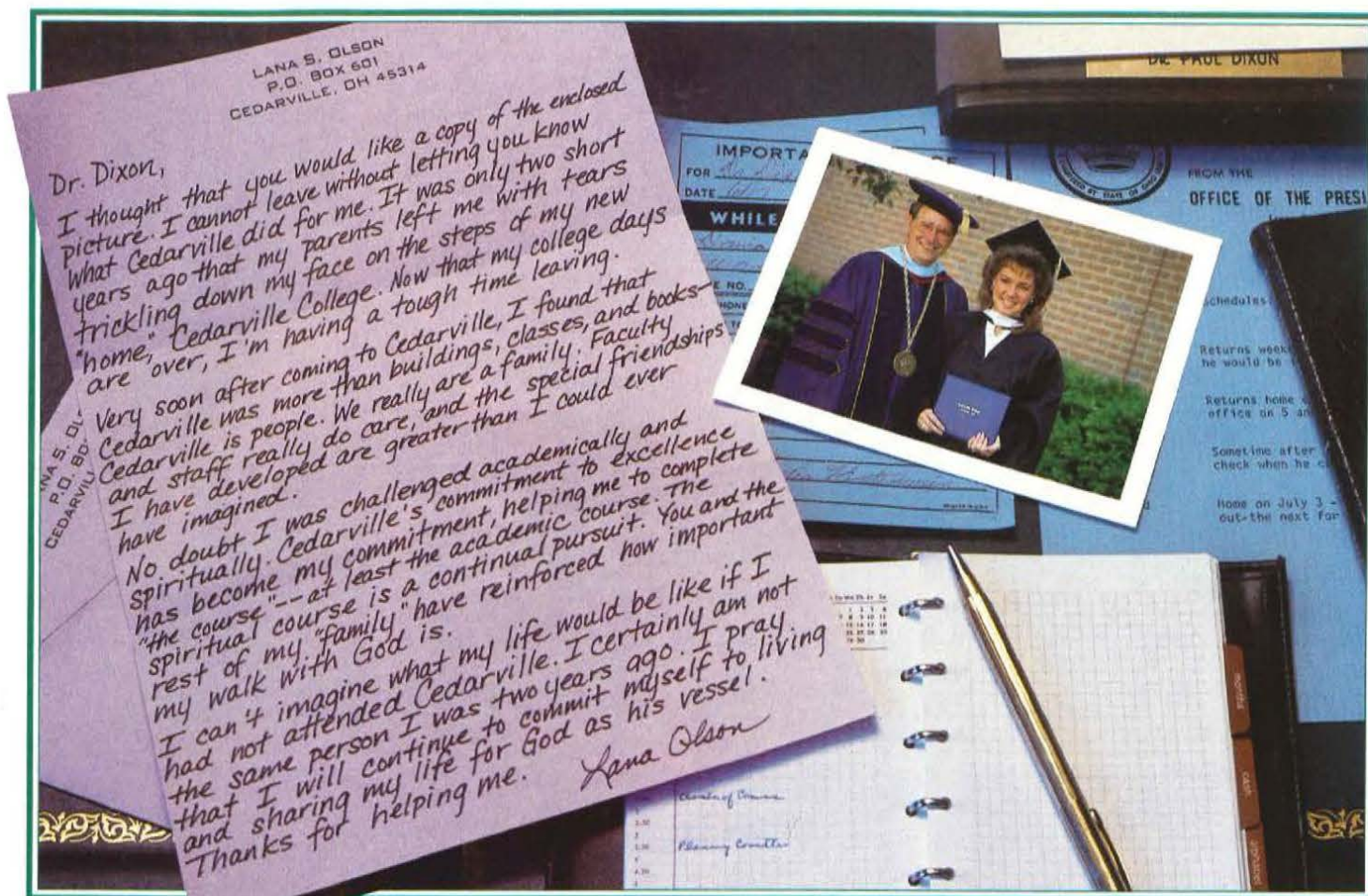
A highlight of the winter quarter was the Artist Series presentation of the Mantovani Orchestra on February 22. Conductor David Lassiter and soloists Kimberly Parsons and Richard Kennedy joined the 36 virtuoso performers to bring "The Many Moods of Mantovani" to an appreciative Cedarville audience.



Dr. David Jeremiah

Jeremiah SEC Speaker

Dr. David Jeremiah will address the topic "The Myths of Parenthood" during the 1989 Summer Enrichment Conference for alumni and friends July 12-15. Senior pastor of Scott Memorial Baptist Church in El Cajon, California, and speaker on the "Turning Point" radio broadcast, Dr. Jeremiah has authored several books including his latest, *Exposing the Myths of Parenthood*. For more information on this practical conference for parents, grandparents, and singles, contact the Alumni Office.



We're in the Business of Changing Lives like Lana's. And We Need Business Partners.

To read of the changes in Lana's life from her Cedarville experiences reaffirms our purpose.

Cedarville College offers more than education. We make it our business to help students like Lana prepare themselves to live the rest of their lives and to equip them for both the pulpit and the pew.

Such a task demands quality. If we do not provide such quality, our students will pay a higher price once they leave Cedarville. Even higher is the price the cause of Christ will pay. Our students must be both competent professionals and committed Christians.

Fortunately, we are not in this business alone. Many stand with us to help assure quality and to be business partners in this business of changing lives. Each one is making a difference through the Annual Fund.

Yet, more partners are needed.

Quality is costly. However, our partners, through

the Annual Fund, help to:

- furnish resources like computers and library books;
- maintain our facilities;
- provide and recognize competent faculty and staff;
- assist many with student aid; and
- provide such activities as residence hall and Christian ministry programs, and chapel services.

These areas mark the critical difference between mediocrity and quality. Our business partners assure a high quality experience for our students.

By investing in our students through the Annual Fund, you can underwrite quality. In the broadest sense, you can influence every part of a student's education; you can make a difference.

You may wish to take advantage of such Annual Fund opportunities as the Torch Club, Charter Society, or President's Associates. By whichever means, become a business partner today, and have a part in changing the lives of students like Lana.

I want to invest in the students of Cedarville College and have a part in changing their lives. Enclosed is _____ Please send me more information about:

☐ Torch Club ☐ Charter Society ☐ President's Associates

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The Annual Fund
of Cedarville College
Making a Difference



Karl Reiter is marketing sales manager for Watlow Controls and Jean Reiter is a homemaker.

“Cedarville College. The Best Choice for Our Five Sons.”

“When our sons began to consider different colleges, Jean and I challenged them to look for one that would prepare them well for the careers of their choice. That meant an education of high standards. But even more, we wanted a college that would encourage a strong, biblical commitment to spiritual growth, reinforcing the values we had taught them at home. Cedarville College met all of these criteria.

“Sending the boys to Cedarville has been a great investment in their future. Yes, it has meant some tough years financially, especially the year that three of them were in school at the same

time. But God has enabled us to put aside short-term pleasures for the lifelong benefits our boys will realize.

“We thank the Lord for the way He has used Cedarville College to help our sons in their lives of service to Him.

“Cedarville. The best choice for our five sons.”

Below: Cedarville College graduates Tom '88 and Tim '85 earned degrees in accounting. Jim '86, a Bible major, is in seminary preparing for a pastoral ministry. Jeff completes his program in elementary education in June 1989, and Steve plans to enroll in 1991.

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